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being of God? Safeguarding transcendence and absoluteness, the author with deep scripturalness seeks the roots of creation in the inner-trinitarian relations of the Godhead. Not for the lack of an object of thought and love, but because of an object of thought and love already possessed, the Father creates. The Father loves the Son, and for the Son's sake wills a world of created spirits destined to be like him. The Father gives the world to the Son. Coöperating, the Son gives himself to the world, and will eventually give the world to the Father. This creative and redemptive plan is actualized in space and time by the life-giving Spirit, who is not alone the living bond between Father and Son, but the source as well in created personalities of such character and social relations as the idea of the kingdom involves. Thus for the initial creation of the world, and for the historical achievement of the kingdom, the inner life of the triune God is invoked as source and ground. The principle of the kingdom is the King.

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EUSTATHIUS VON SEBASTE UND DIE CHRONOLOGIE DER BASILIUS-BRIEFE. Eine patristische Studie von DR. FRIEDRICH LOOFS, Professor der Theologie in Halle. Halle a. S.: Max Niemeyer, 1898. Pp. iv + 97. M. 4.

AN apology is due to author and publisher of this work, as well as to the readers of this JOURNAL, for not sooner calling attention to Professor Loofs's¹ important contribution to the study of patristic literature and early church history. For the first time we have here presented clearly and forcibly the true relations which existed between Eustathius, the bishop of Sebaste in Armenia, and his friend and pupil (and, later on, his bitter opponent) Basil the Great. Our author points out that of all recent writers² only H. M. Gwatkin in his *Studies of Arianism* (1882) has come near to a just presentation of the history and character of Eustathius, whose biography, for the greater part, can be gathered only from the letters of Basil. This has led the author to examine again the chronology of the 365 letters constituting the

¹ Well known to the readers of the AMERICAN JOURNAL OF THEOLOGY by his excellent article on "Has the Gospel of the Reformation become Antiquated?" Published in Vol. II, pp. 433-72.

² Including V. ERNST, "Basilius des Grossen Verkehr mit den Occidentalen," *Zeitschr. f. Kirchengeschichte*, Vol. XVI (1896), pp. 626-64.

correspondence between the two men, as published by Garnier.³ This is followed (pp. 53-97) by a relatively complete biography of Eustathius, in which Basil appears in the very unpleasant light of an ungrateful pupil and disciple of the famous master of asceticism; for Basil, having imbibed in his early life the teaching and motives of his great master, turned in later time against him in most bitter and vicious attacks, not even shrinking from lies and calumnies.⁴ Basil appears now in a totally different light from that in which church historians have thus far represented him; but it is quite possible that Loofs, once having become convinced of the injustice done to Eustathius, has gone somewhat too far to the other extreme. This, no doubt, is very pardonable considering the fact that the reputation of Eustathius has suffered undeservedly for so many centuries. The results of our author's investigations differ decidedly from all views held hitherto, so that every student of early church history must necessarily acquaint himself with the contents of the book and the results of Loofs' investigations, who, by the way, also puts the synod of Gangra down to *ca.* 400 A. D.

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A HISTORY OF LITERARY CRITICISM IN THE RENAISSANCE. By JOEL ELIAS SPINGARN. New York and London: Published for the Columbia University Press by The Macmillan Co., 1899. Pp. xi + 330. \$1.50.

THE central position of Italy and the Italian Renaissance in the development of modern culture has long been understood by scholars. It has been discussed from almost every point of view, and it would seem as if the field had been pretty thoroughly cultivated. But there was still room for work in the history of Italian literary criticism in the sixteenth century and of its influence north of the Alps. It is here that Mr. Spingarn has made his contribution in the volume before us.

³ A chronological table of the most important letters, dating from 368-78 A. D., is found on pp. 52, 53.

⁴ "Eustathius wäre vielleicht ein grosser Heiliger geworden, hätte Basilius seinen Namen nicht stinkend gemacht. Meletius und Basilius sind ihm zum Verhängnis geworden. Noch die orthodoxen Kirchenhistoriker des fünften Jahrhunderts behandeln ihn relativ freundlich, Sozomenos sogar nicht ohne offenbare Sympathie. In der geschichtlichen Forschung aber ist nur das Zerrbild nachgezeichnet worden, das Basilius entworfen hat. Es wird Zeit, dass diese Ungerechtigkeit gesühnt wird" (p. 97).